

ESHCOL.

A Cluster of the
Fruit of CANAAN,

Brought to the Borders,

FOR THE

Encouragement of the Saints.
Travelling thitherward, with their
Faces towards *Sion*.

OR,

RULES of Direction, for the
walking of the Saints in Fellow-
ship, according to the Order of the
Gospel.

By *John Owen*, D. D. D. C.

The Fifth Edition, Corrected and Revis'd.

*For so is the will of God, that with well-
doing ye may put to silence the Ignorance
of foolish Man, 1 Pet. 2. 15.*

L O N D O N:

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JH

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London, Printed for R. P. and Sold by
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FRANCIS

A Clerk of the

County of Cambridge

Brought to the Bench

FOR THE

Execution of the Statute

relating to the

Execution of the Statute

Order of the Court for the work

of the Court for the work

of the Court for the work

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By John Owen, Esq.

of the County of Cambridge

of the County of Cambridge

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AN

Advertisement TO THE READER.

THere are (Christi-
an Reader) certain
principles in Church
Affairs, generally
consented unto by all men, pi-
ming at reformation; and the
furtherance of the power of
godliness therein; however di-
versified among themselves by

An Advertisement

singular perswasions, or distinguished by imposed and assumed Names and Titles; Some of these, though not here mentioned, are the bottom and foundation of this following collection of rules for our walking in the fellowship of the Gospel: amongst which, these four are the principal.

First, That particular Congregations or Assemblies of believers gathered into one body, for a participation of the Ordinances of Jesus Christ, under officers of their own, are of Divine institution.

Secondly, that every faithful believer is bound by virtue of positive precepts, to joyn himself to some such single Congregation, having the notes
and

to the Reader.

and marks whereby a true Church may be known and discerned.

Thirdly, that every man's own voluntary consent, and submission to the ordinances of Christ in that Church whereunto he is joyned, is required for his union therewith, and fellowship therein.

Fourthly, that it is convenient that all believers of one place should joyn themselves in one Congregation, unless through there being too numerous, they are by common consent distinguished into more: which order cannot be disturbed without danger, strife, emulation, and breach of love.

These principles, evident in the word, clear in themselves,

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and own'd in the main by all pretending to regular Church-reformation, not liable to any colourable acception from the Scripture or pure Antiquity, were supposed and taken for granted, as the collection of these ensuing rules.

- The Apostolical direction and precept in such cases is that whereunto we have attained, we should walk according to the same rule; unto whose performance the promise annexed is, that if any one be otherwise minded, God will also reveal that unto him. The remaining differences about Church Order and Discipline, are for continuance so Ancient, and by the disputes of men, made

to the Reader.

made so involved and intricate; the parties at variance so prejudiced and engaged, that although all things of concernment appear to me, as to others, both consenting with me, and dissenting from me, clear in the Scriptures; yet I have a little hopes of the accomplishment of the promise in revelation of the truth, as yet contested about in men differently minded; until the obedience of walking suitably and answerably to the same rules agree on, be more sincerely accomplished.

This perswasion is the more firmly fixed on me every day, because I see men, for the most part, to spend their strength

An Acvertisement

and time, more in the opposing
of those things wherein others
differ from them, then in the
practice of those which by them
and others are owned, as of
the most necessary concernment.
To recall the minds of men, at
least of those, who having not
much light to judge of things
under debate (especially con-
sidering their way of handling)
in their disputing age (may
have yet much heat, and love
towards the ways of Gospel
obedience, from the intangle-
ments of controversies about
Church affairs; and to engage
them into a serious, humble
performance of those duties
which are by the express com-
mand of Jesus Christ incum-
bent on them in what way of
order

to the Reader.

ing order they walk are these
vers leaves designed. I shall only
the add, that though the ensuing
ben Rules, or directions, may be
of observed and the duties pre-
ent scribed, performed, with much
, a beauty, and many advantages
not by those who are ingaged in
ings some reformed Church Socie-
can-ty, yet they are (if not all
ling of them, yet) for the most
may part such, as are to be the
ove constant practise of all Christi-
speans in their daily conversati-
gle on, though they are not per-
bounswaded, of the necessity of any
gage such Reformation, as is plea-
mblended for, and herein I am fully
tries resolved, that the practise of
comany one duty here mentio-
cumed, by any one soul before
iy neglected shall be abundant
orde

An Advertisement, &c.

recompence for the publishing
my name with these papers,
savouring so little of those or-
naments or Art or Learning,
which in things that come to
publick view, men desire to
hold out

Rules



*Rules of walking in Fellowship,
with reference to the Pastor
or Minister that watcheth
for our Souls.*

RULE I.

THE word and all or-
dinances dispensed in
the administration to
him committed, by
Vertue of Ministerial Authority,
are to be diligently attended
and submitted unto, with rea-
dy obedience in the Lord.

1 Cor. 4. 1. *Let a man so
account of us, as of the Mini-
sters of Christ and Stewards of
the mysteries of God.*

2 Cor 5. 18, 20. God hath committed unto us the Ministry of Reconciliation, now then we are Embassadors for Christ, although God did beseech you by us, 2 Cor. 4. 7. We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; See 2. Cor. 6. 1.

Gal. 4. 14. You received me as an Angel of God, even as Jesus Christ.

2. Thess. 3. 14. and if any man obey not our Words, note that man, and have no company with him.

Heb. 13. 7. Remember them that have the Rule over you, who have spoken to you the Word of God. vers. 13. Obey them that have the rule over you, and submit your selves, for they watch for your Souls as they that must give an account, that they may

do it with Joy, and not with Grief, for that is unprofitable for you.

EXPLICATION I.

THERE is a two-fold power for the dispensing of the Word, 1. *δυναμις*, or ability. 2. *ἐξουσία*, or authority: the first with the attending qualifications mentioned and recounted 1 *Tim.* 3. 2, 3, 4, 5, 6, 7. 1 *Ti.* 1, 6, 7, 8. and many other places, is required to be previously in those, as bestowed on them, who are to be called to office of Ministration and may be in several degrees and measures in such as are never set apart thereunto, who thereby are warranted to declare the Gospel, when called by the providence of God thereunto, *Rom.* 10. 14, 15. For the work

4 Rules of walking

of Preaching unto the conversion of Souls, being a mortal Duty, comprized under that general precept of doing good unto all, the appointment of some to the performance of that work by the way of office, doth not inclose it.

The second, or Authority proper to them who orderly are set apart thereunto, ariseth from,

1. Christs institution of the office, *Eph. 4. 11.*

2. Gods providential designation of the Persons *Mat. 9. 38.*

3. The Churches call, Election appointment, acceptation, submission, *Gal 4. 14. Acts 14. 23. 1 Thes. 5. 13, 13. Acts 6. 3. 2 Cor. 8. 5.* which do not give them dominion over the faith of believers, *2 Cor. 1. 24.* nor make them Lords over Gods heritage,

heritage, 1 Pet. 5. 3. but intrust them with a stewardly power in the house of God, 1 Cor. 4. 12. that is, the peculiar flock over which in particular, they are made overseers; Acts 20. 28. of whom the word is to be received,

1. As the truth of God, as also from all others speaking according to Gospel order in his name.

2. As the truth held out with ministerial authority to them in particular, according to the institution of Christ, want of a due Consideration of these things, lies at the bottom of all that negligence, carelesness, sloth, and wantonness in hearing, which have possessed many professors in these days. There is nothing but a respect to the truth, and Authority of God in the Administration

of the word, that will establish the Minds of Men, in a sober and profitable attending unto it. Neither are men weary of bearing until they are weary of practising.

Motives to the observance of this rule, are ;

1. The name wherein they speak and administer 2 Cor. 5. 20, 2. The work which they do, 1 Cor. 3. 9. 2 Cor. 6. 1. 1 Tim 4. 16.

3. The return that they make. Heb. 13. 17.

4. The Regard that the Lord hath of them in his employment, Math. 10. 40 41. 42. Luke 10. 16.

5. The account that hearers must make of the word dispensed by them, 2 Chro. 36. 15, 16. Prov. 1. 22 23, 24, 25, 26, 27, 28, 29. Psal. 138. 2 Luke 10. 16. Mark 4. 24. Heb 2. 1, 2, 3. Heb. 4. 2.

RULE II.

HIS conversation is to be observed and diligently followed so far as he walks in the steps of Jesus Christ.

I Cor. 4. 16. I Beseech you be followers of me, ch. 11. 1. Be ye followers of me, even as I also am of Christ.

Heb. 13. 7. Remember them who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation.

2. Thes. 3. 7. For your selves know how you ought to follow us, for we behaved not our selves disorderly among you.

Phil. 3. 17. Brethren be followers together of me, and mark them which walk so as you have us for an example.

I Tim. 4. 12 Be thou an ex-

B 4. ample

ample of the believers in word,
in conversation, in charity,
in spirit, in faith, in purity.

1 Pet. 5. 3. Be examples to
the flock.

EXPLIC. II.

THat an exemplar conver-
sation was ever required
in the dispensers of holy things
both under the old Testament
and New, is apparent: the glo-
rious vestments of the old mi-
nistring Priests, the soundness
and integrity of their person,
without maim, imperfection,
or blemish, *Urim* and *Thum-
nim*, with many other orna-
ments, though primatively ty-
pical of Jesus Christ, yet did
not obscurely set out the pu-
rity and holiness required in
the administrators themselves,
Zech. 3. 4. In the new, The
shining

shining of their light in all good works, *Matth. 5. 16.* is eminently exacted: and this not only, that no offence be taken at the ways of God, and his worship by them administered, as hath fallen out in the old Testament, *Sam. 2. 17.* and in the new, *Phil. 3. 18, 19.* but also that those who are without may be convinced, *1 Tim. 3. 7.* and the Churches directed in the practise of all the will and mind of God by them revealed: as in the places cited. A Pastors life should be vocal: Sermons must be practised, as well as preached; Though *Noahs* work-men built the Ark, yet themselves were drowned; God will not accept of the tongue where the Devil hath the Soul. Jesus did do and teach, *Acts 1. 1.* If a man teach uprightly, and

walk crookedly more, will fall down in the night of his Life, then he built in the day of his Doctrine.

Now as to the compleating of the exemplary life of a Minister, it is required, that the principle of it be that of the life of Christs in him, *Gal. 2. 20.* that when he hath taught others, he be *not himself a cast away*, *2 Cor. 9. 27.* with which he hath a spiritual *understanding*, and light given him into the counsel of God, which he is to communicate. *1 Job. 5. 20.* *1 Cor. 2. 12, 16.* *2 Cor. 4. 6, 7.* and that the course of it be singular, *Matth. 5. 46.* *Luk. 6. 32.* whereunto, so many eminent qualifications of the Person and Duties of conversation are required, *1 Tim. 2. 3, 4, 5, 6. &c.* *Titus 1. 6, 7, 8, 9.* and his aim to be *exemplar*

to the glory of God, 1 Tim. 4. 12. so is their general course, and the end of their faith to be eyed.

Heb. 13. 7. And their infirmities, whilst really such, and appearing thro' the manifold temptations whereunto they are in these days exposed; or imposed on them through the zeal of their adversaries, that contend against them, to be covered with love, Gal. 4. 1. 21, 3. and this men will, do when they conscientiously consider, that even the lives of their teachers are an ordinance of God, for their relief under temptations, and provocation unto holiness, zeal meekness, and self-denial.

RULE III.

PPrayer and Snpplications are continually to be made to

on his behalf, for assistance and success in the Work committed to him.

.Ephes. 6. 18, 19. Pray always with all prayer and supplication in the spirit, for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an Ambassador. 2 Thess. 3. 1, 2. Brethren pray for us, that the word of the Lord may run and be glorified, and that we may be delivered from the hands of unreasonable and wicked men. 1 Thess. 5. 25. Col. 4. 3. Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, Heb. 13. 18.

Acts 12. 5. Prayer was made without ceasing of the Church unto God for him, Heb. 13. 7.

EXPLIC. III

THe greatness of the work; for which who is sufficient? 2 Cor. 2. 16. The strength of the opposition, which lies against it, 1 Cor. 16. 9. Revel. 12. 12. 1 Tim. 4. 3, 4, 5. the concernment of men's souls therein, Acts 20. 26, 27, 28. Heb. 13. 7. 1 Tim. 4. 16. The conviction which is to be brought upon the world thereby, Ezek. 2. 5. 1 Cor. 1. 23. 2 Cor. 3. 15. Its aim and tendency, to the glory of God in Christ, call aloud for the most effectual daily concurrence of the Saints in their supplications for their supportment. That these are to be for assistance, encouragement, abilities, success, deliverance, and protection is proved in the Rule.

Rule. As their Temptations are multiplyed, so ought prayers in their behalf. They have many curses of men against them, *Jere. 15. 10.* it is hoped that God hears some Prayers for them; when many are not ashamed to revile them in publick, some ought to be ashamed, not to remember them in private.

Motives.

1. The word will doubtless be effectual, when ability for its administration is a return of Prayers, *Acts 10. 30, 31.*

2. The Ministers failing is the peoples punishment, *Acts 8. 11. Isa. 30. 20.*

3. His prayers are continually for the Church. *Isa. 62. 7, 8. Rom. 1. 9, &c.*

4. That for which he stands in so much need of prayers is the Saints good, and not peculiarly

liarly his own. Help him who carries the burchen, 1 Tim. 3. 8. Phil. 2. 17. Col 1. 24.

RULE. IV.

Reverential estimation of him with submission unto for his works sake.

1 Cor. 4. 1. *Let a man so account of us, as of the Ministers of Christ, and Stewards of the misteries of God.*

1 Theff. 5. 12. *And we beseech you Brethren to know them which labour among you, and are over you in the Lord, and admonish. you, vers. 13. And to esteem them very highly in love for their works sake.*

1 Tim. 5. 17. *Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and Doctrine.*

1 Pet. 5.

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1 Pet. 5. 5. *Submit your selves to the Elders.*

Heb. 13. 71. *Obey them that have the rule over you, and submit your selves.*

EXPLIC. IV.

THE respect and estimation here required, is civil, the motive sacred, whence the honour of the Minister is the grace of the Church, and the regard to him a Gospel Duty acceptable to God in Christ: 1 Tim. 5. 17. honor and reverence is due only to eminency in some kind or other; This is given to pastors, by their imployment; proved by their Titles, they are called *Angels*, Revel. 1. 26. Heb. 12. 22. *Bishops* or overseers, Ezek. 3. 17. Acts 20. 28. 2 Cor. 5. 20. *Stewards*, 1 Cor. 4. 1. Titus 1. 7. *Men of God*. 1 Sam. 2.

I Sam 2. 27. I Tim. 6. 11. Rulers, Heb. 13. 7, 17. Lights, Mat. 6. 14. Salt, Matth. 5. 13. Fathers I Cor. 4. 15 And by many more such like terms are they described; if under these notions they honour God as they ought, God will also honour them as he hath promised: And his people are in conscience to esteem them highly for their works sake; but if any of them be fallen Angels, thrown down Stars, negligent Bishops, treacherous ambassadors lordly reveling Stewards, tyrannical or foolish Rulers, blind Guides, unsavory salt, insatiate Dogs, the Lord and his people shall abhor them, and cut them off in a month, *Zec 11. 8.*

RULE V.

Maintenance for them and their Families, by the
the

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the administration of earthly things suitable to the state and condition of the Churches is required from their Pastors.

1 Tim. 5. 17, 18. *Let the Elders who rule well be accounted worthy of double honour, especially they who labour in the word and Doctrine. For the Scripture saith, thou shalt not muzzle the Oxe that treadeth out the corn, for the labourer is worthy of his reward.*

Gal. 6. 6. *Let him that is taught in the word, communicate to him that teacheth in all good things, vers. 7. Be not deceived, God is not mocked, for what a man soweth, that shall he reap.*

1 Cor, 9. 7. *Who goeth a warfare at any time at his own charges? Who planted a Vineyard and eateth not of the fruit there-*

hereof? Who feedeth a flock,
and eateth not of the Milk of
the flock? vers. 9. It is writ-
ten in the Law of Moses, Thou
halt not muzzle the mouth of
the Oxe that treadeth out the
orne; doth God take care for
Oxen; vers. 10. Or saith he
altogether for our sakes? For
our sakes no doubt, this is writ-
ten, that he that ploweth should
plow in hope, and he which
thresheth in hope, should be made
partaker of his hope, vers. 11.
If we have sown unto you spi-
ritual things, it is a great
thing, if we should reap your
carnal things; Vers. 13. Do
not you know, that they which
minister about holy things, live
of the things of the Temple, and
they that wait at the Altar, are
partakers with the Altar, vers.
14. Even so hath the Lord ap-
pointed, that they which preach
the

the Gospel should live of the Gospel, Matth. 10. 9, 10. Provide neither gold, nor silver, nor brass in your purses; Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the Workman is worthy of his meat.

Add to these and the like places, the Analogie of the Primitive allowance in the Church of the Jews.

EXPLIC. V.

IT is a promise to the Church under the Gospel, that Kings should be her nursing Fathers and Queens her nursing Mothers, Isa. 49. 23. To such it belongs principally to provide food and protection for those committed to them; the fruit of this promise the Churches in many ages have enjoyed:

ed : Laws by supream and King-
ly Power have been enacted;
giving portions and granting
priviledges to Churches and
their Pastors. It is so in many
places, in the days wherein
we live ; on this ground where
equitable and righteous Laws
have allowed a suppartment
in earthly things, to the Pastors
of Churches, arising from such
as may receive spiritual bene-
fit by there labour in the Gospel;
it is thankfully to be accepted
and embraced, as an issue of
Gods providence for the good
of his. Besides, our Saviour
warranteth his Disciples to
take and eat of their things, by
their consent, to whomsoever
the word is preached, *Luk. 10.*
8. But it is not always thus ;
these things may sometimes
fail ; wherefore the continual
care, and frequently the bur-
den

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den or rather labour of Love in providing for the Pastors, lie as in the rule, upon the Churches themselves, which they are to do in such a manner as is suitable to the condition wherein they are, and the increase given them of God. This the whole in general, and each member in particular is obliged unto; for which they have as Motives,

1. Gods appointment, as in the Texts cited.

2. The necessity of it; how shall he go on warfare, if he be troubled about the necessities of this life: they are to give themselves wholly to the work of the Ministry, 1 Tim. 4. 15.

Other works had need to be done for them.

3. The equity of the duty. Our Saviour with the Apostle pleads

plead it out from grounds of equity and justice, and all kind of laws and rules of Righteousness, among all sorts of men *Matth.* 10. 10. *I Cor.* 9. 10. Allowing proportionable rectitude in the way of recompence to it with the wages of the Labourer, which to detain is a crying sin; *Jam.* 5. 4, 5. The wretched endeavours of men of corrupt minds, to rob and spoil them all, that by the providence of God, on any other account, they are righteously possessed of.

RULE VI.

ADhering to him, and abiding by him in all trials and persecutions for the word.

2. *Tim.* 4. 16. *At my first answer no man stood with me, but all men forsook me, I pray God*

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God that it may not be laid to their charge.

2. Tim. 1. 16. The Lord shew mercy to the house of Onesiphorus, for he oft refreshed me and was not ashamed of my chains. V. 17. But when he was in Rome he sought me out very diligently, and found me. V. 18. The Lord grant unto him, that he may find mercy in that day; and in how many things he ministred to me at Ephesus, thou knowest very well

EXPLIC. VI.

A Common cause should be carried on by common assistance; that which concerneth all should be supported by all; when persecution arises for the word sake, generally it begins with the leaders; 1 Pet. 4. 17, 18. the common

mon way to scatter the Sheep,
 is by smiting the Shepherds,
Zec. 13. 7. 8. It for the Churches sake he is revealed and persecuted, *2 Tim.* 2. 10. *Col* 1. 24.
 And therefore it is the Churches Duty to share with him, and help to bear his burthen. All the fault in scattering Congregations, hath not been in Ministers: The People stood not by them in their trial; the Lord lay it not to their Charge. The Captain is betrayed, and forced to mean Conditions with his Enemy, who going on with assurance of being followed by his Soldiers, looking back into the entrance of Danger, he finds them all run away. In *England* usually, no sooner had Persecution laid hold of a Minister, but the People willingly received another: perhaps a Wolf instead of a Shepherd. Should a Wise forsake

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sake her Husband because he
 is come in trouble for her
 sake? When a known Duty
 in such a relation is incumbent
 upon a Man, is the crime of a
 backslider in spiritual things
 less? Whilst a Pastor lives, if
 he suffer for the truth, the
 Church cannot desert him, nor
 cease the performance of all
 required Duties, without hor-
 rid contempt of the Ordinances
 of Jesus Christ. This is a
 Burden that is commonly laid
 on the Shoulders of Ministers
 that for no cause whatsoever
 they must remove from their
 Charge, when those that lay
 it on will oftentimes freely
 leave them and their Min-
 istry without any Cause at
 all.

RULE VII.

Gathering together in the Assembly upon his Appointment, with theirs, joyned with him.

Acts 14. 27. When they were come, and had gathered the Church together.

These are some of the heads wherein the Churches Duty consisteth towards him or them that are set over it in the Lord by all means giving them encouragement to the work, saying also unto them, *Take heed to the Ministry you have received, that you fulfil it in the Lord Col. 4. 17.* For what concerneth other Officers, may easily be deduced hence by Analogy and Proportion.

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Rules to observed by those who walk in Fellowship, and considered to stir up their Remembrance in things of mutual Duty one towards another, which consisteth in,

RULE I.

Affectionate sincere love in all things, without dissimulation towards another, like that which Christ bare to his Church.

Joh. 15. 12. This is my commandment, that ye love one another, as I have loved you.

Jo. 13. 34. A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love another. V.

35. By this shall all men know that you are my Disciples, if ye have love to one another.

Rom. 13. 8. Owe nothing to

any man, but to love one another ;
he that loveth another fulfilleth
the Law.

Eph. 5. 2. Walk in Love as
Christ also hath loved us.

I Thes. 3. 12. The Lord make
you to encrease and abound in
Love one towards another.

I Thes. 4. 9. Your selves are
taught of God to love one ano-
ther.

Pet. 1. 22. Seeing ye have pu-
rified your Souls in obeying the
Truth through the Spirit, unto un-
feigned Love of the Brethren see
that you love one another, with a
pure Heart fervently.

I Jo. 4. 21. And this command-
ment we have from him, that
he that loveth God, do Love his
Brother also.

Rom 12. 10. Be kindly affecti-
onated one to another in brotherly
Love.

EXPLIC. I.

Love is the fountain of all Duties, towards God and Man, *Matth.* 22. 3, 7. the substance of all Rules that concern the Saints; the bond of communion; the fulfilling of the Law; *Rom.* 13. 8, 9, 10. the advancement of the honour of the Lord Jesus, and the glory of the Gospel. The Primitive Christians had a proverbial Speech, received, as they said, from Christ; never rejoyce but when thou see'st thy Brother in love; and it was common among the Heathens concerning them, see how they love one another, from their readiness for the accomplishment of that royal precept of laying down their Lives for the Brethren; its the fountain, rule, scope, aim, and fruit of Gospel-Communion: And of no one thing of present per-
for.

formance, is the Doctrine of the Lord Jesus more eximious, and eminent above all other directions than in this, of mutual, intense, affectionate Love amongst his followers, for which he gives them innumerable precepts, Exhortations, and Motives, but above all his own heavenly Example: to treat of love in it its Cauſes, Nature, Subject, Fruits, Effects, Tendency, Eminency, and Exaltation, or, but to repeat the places of Scripture wherein these things are mentioned, would not suit with our present Intention; only it may be plainly affirmed, that if there were no cause besides, of Reformation and walking in Fellowship, but this one, that thereby the power and practice of this Grace, shamefully to the dishonour of Christ and his Gospel lost amongst those who call

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themselves Christians might be recovered, it were abundantly enough to give Encouragement for the undertaking of it, notwithstanding any Oppositions; now this love is a spiritual grace, wrought by the Holy Ghost, *Gal. 5.22.* in the hearts of believers, *1 Pet. 1.22.* whereby their Souls are carried out, *1 Thess. 2.8* to seek the good of the children of God, as such, *Phi. 5. Eph. 1.15. Heb. 13.11.* uniting the heart unto the Object so beloved, attended with joy, delight and complacency in *their* good: The *motives* unto love, and the grounds of its inforcement from,

1. The command of God, and nature of the whole *law*, whereof *love* is the accomplishment, *Lev. 19.34. Mat. 19.19. Rom. 13.9.10.*

2. The eternal peculiar, distinguishing, fruitful love of God toward Believers, and the end aimed

aimed therein by him; *Eze.*
16. 8. *Deut.* 1. 8. *Ch.* 33. 3. *Zeph.*
3. 17. *Rom.* 5. 8. *Ephes.* 1. 4.

3. The intense inexpressible
love of Jesus Christ, in his whole
humiliation and laying down
his Life for us, expressly proposed
as an example unto us, *Cant.* 3.
10. *Job* 15. 13. *Ephes.* 5. 2.

4. The eminent renewal of the
old command of love, with such
new reinforcements that it is call'd
a new commandment, and pe-
culiarly the Law of Christ *Job*
13. 34. 15. 12. 1. *Thes.* 4. 9. 2.
Job. 5.

5. The state & condition of the
persons between whom this duty
is naturally to be exercised, as

1. Children of one Father,
Mat. 23. 8.

2. Members of one Body,
1. Cor. 12. 12, 13.

3. Partakers of the same
hope, *Ephes.* 4. 4.

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4. Objects of the same liate of the world, *1 John* 3. 13.

6. The Eminency of this Grace.

1. In its self, and divine nature, *Col.* 2. 2. *1 Job* 47. *1 Cor.* 13.

2. In its usefulness, *Pro.* 10. 12. *ch.* 15. 17. *Gal.* 5. 13. *Heb.* 13. 1.

3. In its acceptance with self-pleasing, *Ephes.* 1. 15. *Psal.* 5. *1 Cor.* 13.

7. The impossibility of performing any other duty without it. *Gal.* 5. 6. *1 Thes.* 1. 3. *1 Job.* 4. 20.

8. The great sin of want of love, with all its aggravations; *Mat.* 24. 12. *1 John.* 3. 14. 15. and the like, are so many, and of such various consideration as not now to be insisted on.

Love which is the bond of Communion, maketh out its self, and is peculiarly exercised in these things following.

RULE

RULE II.

Continual Prayer for the prosperous state of the Church, in Gods protection towards it.

Psal. 122. 6. Pray for the peace of Ferusalem, they shal prosper that love thee.

Phil. 1. 4. Always in every Prayer of mine, for you all, making request with joy. ver. 5. for your Fellowship in the Gospel from the first day until now.

Rom. 1. 9. Without ceasing I make mention of you all in my Prayer.

Acts. 12. 5. Peter was kept in Prison, but Prayer was made without ceasing of the Church unto God for him.

Isa. 62. 6. Ye that make mention of the Lord keep not Silence: verse. 7. And give him

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no rest till he establish, and till he make Jerusalem a praise in the Earth.

Ephes. 6. 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.

Col. 4. 12. Epaphras who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that you may stand perfect and complete in all the will of God.

EXPLIC. H.

PRayer, as it is the great engine whereby to prevail with the Almighty, *Isai. 45. 11.* so it is the sure refuge of the Saints at all times, both in their own behalf, *Psal. 61. 2.* and also of others, *Acts 12. 4.* it is a benefit which the poorest belie-

ever

ver may bestow, and the grea-
 test Potentate hath no power
 to refuse; this is the beaten
 Way of the Souls' communi-
 on with God, for which the
 Saints have many gracious pro-
 mises of assistance. *Zeck. 12.*
10. Rom. 8. 26. Innumerable
 Precepts for performance, *Matb.*
7. 7. 1. Thes. 5. 17. 1 Tim. 2. 8.
 with Encouragements thereun-
 to *Ja. 1. 5. Luke 11. 9.* with
 precious promises of acceptance,
Matb. 21. 22. Jo. 16. 24. Psal.
51. 15. By all which, and di-
 vers other Ways, the Lord
 hath abundantly testified his
 Delight in this Sacrifice of his
 People. Now as the Saints
 are bound to pray for all men
 of what sort soever, *1. Tim.*
2. 1, 2. unless they are such
 as sin unto Death *1. Jo. 5. 16.*
 yea for their Persecuters, *Mat. 5.*
44. and them that hold them
 in

in bondage, *Jer.* 29. 7. so most especially for all Saints 1 *Phil.* 1. 4. and peculiarly for those with whom they are in Fellowship, *Col.* 4. 12. The Lord having Promised, that upon every dwelling-place, and all the assemblies of *Mount Sion*, that there shall be a cloud of smoke by day, and shining of a flaming fire by night, *Isa.* 4. 5. it is every ones duty to pray for its accomplishment; he is not worthy of the priviledges of the Church, who continues not in Prayer, for a defence upon that glory: Prayer then for the Good, Prosperity, Flourishing, Peace, Increase, Edification, and Protection of the Church is a duty every day required of all the Members thereof.

1. Estimation of the Ordinances.

2. Concernment of Gods glory.

3. The

3. The Honour of Jesus Christ.

Our own benefit and spiritual Interest.

With the expressness of the Command, are sufficient Motives hereunto.

RULE III.

EArnest striving and contending in all lawful ways, by doing and suffering for the purity of the Ordinances, honour, liberty, and privileges of the Congregation being joyntly assistant against Opposers and common Adversaries.

Jude 3. *And exhort you, that ye should earnestly contend for the Faith which was once delivered to the Saints.*

Heb. 12. 3. *For consider him that endureth such contradictions of Sinners against himself, lest ye*

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ye be wearied, and faint in your Minds. V. 4. ye have not resisted unto Blood, striving against Sin.

I Jo. 3. 16. Hereby perceive we the love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren,

Gal. 5. 1. Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage.

V. 13. For Brethren ye have been called unto Liberty.

I Cor. 7. 23. Ye are bought with a Price, be ye not the Servants of Men.

Cant. 6. 4. Thou art beautiful, O my Love, terrible as an Army with Banners.

I Pet. 3. 15. Be ready always to give an Answer to every man that asketh you. a Reason of the hope

hope that is in you, with Meekness
and Fear. .

EXPLICIT III.

THe former Rule concerned
our dealing with God, in
the behalf of the Church: This
our dealing with Men; to the
right performance hereof many
things are required; as

I. Diligent labouring in the
Word, with fervent Prayer, to
acquaint our selves with the
Mind and Will of God, con-
cerning the way of Worship
which we profess, and the
Rules of walking, which we
desire to practise, that so we
may be able to give an account
to humble Enquirers, and stop
the mouths of stubborn Oppo-
sers; according to our know-
ledge, such will be our valuati-
on of the Ordinances we enjoy :

a man will not contend unless he knows his Title.

2. An estimation of all the aspersions cast on, and injuries done to the Church to be Christs, and also our own Christ wounded through the sides of his Servants, and his way; and if we are of his, though the blow light not immediately on us we are not without pain: all such reproaches and rebukes fall on us.

3. Just vindication of the Church against Calumnies and false Imputations; who can endure to hear his Parents in the Flesh falsely traduced; And shall we be Senseless of her reproaches who bears us unto Christ?

4. Joynt Refusal of Subjection, with all Gospel-opposition to any Persons or things who contray to, or besides
the

the Word, under what name
ever, do labour for power
over the Church, to the a-
bridging of it, of any of those
privileges and privileges, which
claimeth as part of the Pur-
chase of Christ, to them that
would enthral us, we are not
to give place, no not for an
hour.

RULE IV.

Dedulous care, and endea-
vouring for the preserva-
tion of Unity, both in parti-
cular and in general,

Phil. 2. 1. *If there be therefore
any consolation in Christ, if any
comfort of love, if any fellowship
of the spirit, if any Bowels and
Mercies; Ver. 2. Fulfil ye my
joy that ye be like minded, ha-
ving the same love, being of one ac-
cord, of one mind. v 3. Let nothing
be done through strife or vain-
glory, but in lowliness of Mind,*
let

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let each esteem others better than themselves.

Ephes. 4. 3. Endeavouring to keep the Unity of the Spirit in the bond of Peace. vers. 4. There is one Body and one Spirit, &c.

I Cor. I. 10. Now I beseech you brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions, among you, but that ye be perfectly joyned together in the same mind and in the same judgment.

2 Cor. 13. 11. Be perfect, be of good comfort, be of one Mind, live in peace, and the God of love and peace shall be with you.

Rom. 14. 19. Let us therefore follow after the things which make for peace, and things where-with one may edifie another ;

Rom. 15. 5. Now the God of patience and consolation grant you to be like-minded one towards another, &c.

I Cor.

1 Cor. 6. 5. It is so, that there is not a wise man amongst you, no not one that shall be able to judge between his brethren, but brother goeth to law with brother : Now therefore there is utterly a fault among you.

Acts. 4. 32. And the multitude of them that believed were of one heart and one Soul.

EXPLIC. IV.

Union is the main aim and most proper fruit of love, neither is their any thing, or duty of the Saints in the Gospel, pressed with more earnestness, and vehemency of Exhortation, then this. Now *Unity* is three-fold, first, purely spiritual, by the Participation of the same Spirit of Grace ; communication in the same Christ, one head to all. This we have with all the Saints in the World, in what condition

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condition soever they be ; yet
 with those that are departed
 sitting down in the Kingdom
 of Heaven, with *Abraham, Isaac*
 and *Jacob*. Secondly, Ecclesi-
 astical or Church-communion
 in the participation of Ordina-
 ces, according to the order of
 the Gospel : This is a fruit and
 branch of the former ; opposed
 to Schism, Divisions, Rents, en-
 surmising, self-practices, caus-
 ing differences in Judgment in spi-
 ritual things concerning the
 Kingdom of Christ, with what-
 soever also goeth off from close-
 ness of affection, oneness of
 Mind, consent in judgment to
 the form of wholesome words
 conformity of practice to the
 Rule : and this is that which is
 the Churches, and among them
 is so earnestly pressed, com-
 manded, desired, as the glory of
 Christ, the honor of the Gospel

the joy and crown of the Saints. Thirdly, civil Unity, or an agreement in things of this Life, not contending with them, nor about them, every one seeking the welfare of each other. Striving is unseemly for Brethren; why should they contend about the World who shall joyntly judge the World?

Motives to the preservation of both these, are

1. The remarkable earnestness of Christ and his Apostles in their prayers for, and precepts of this Duty.

2. The certain Dishonour to the Lord Jesus, all to the Gospel, ruin to the Churches, shame and sorrow to the Saints, that the neglect of it is accompanied withal, *Gal. 5. 15.*

3. The gracious Issues, and sweet heavenly Consolation, which attendeth a right observance of them.

4. The

4. The many fearful aggravations wherewith the sin of renting the Body of Christ, is attended.

5. The sad contempt and prophanation of ordinances, which want of this hath brought upon many Churches; for a right performance of this Duty, we must,

1. Labour by Prayer and Faith, to have our Hearts and Spirits thoroughly seasoned with that affectionate love, which our first Rule requireth.

2. Carefully observe in our selves or others; the first beginnings of strife, which are as the letting out of Waters, and if not prevented will make a breach like the Sea.

3. Sedulously apply our selves to the removal of the first appearance of division; and in case of not prevailing, to consult the Church.

4. Daily to strike at the root of all dissention, by labouring for Universal Conformity to Jesus Christ.

RULE V.

Separation and Sequestration from the world and men of the world, with all ways of false worship, until we be apparently a People dwelling alone, not reckoned among the Nations.

Num. 23. 9. *Loe the People shall dwell alone, and shall not be reckoned among the Nations.*

Joh. 15. 19. *Ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.*

2 Cor: 6 14 *Be not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communication hath light with dark.*

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darkness. ver. 15. And what concord hath Christ with Belial, or what part hath he that believeth with an Infidel, and what agreement hath the Temple of God with Idols, for ye are the Temple of the living God? v. 17. Wherefore come out from among them, saith the Lord, and touch not the unclean thing, and I will receive you: ver. 19. and will be a Father unto you, and you shall be my Sons and Daughters, saith the Lord Almighty.

Eph. 5. 8. Walk as Children of light. v. 11. And have no fellowship with the unfruitful Works of Darkness.

2 Tim. 3. 5. Having a form of godliness, but denying the power thereof; from such turn away.

Hosea 4. 15. Though thou Israel play the Harlot, yet let not Judah offend, and come not ye to
Gil-

Gilgal, neither go ye up to Bethaven.

Revel. 18. 4. Come out of her my People that ye be not Partakers of her Sins, and that ye partake not of her plagues.

Prov. 14. 7. Go from the presence of a foolish man when thou perceivest not in him the lips of Knowledge.

EXPLIC. II.

Separation generally hears ill in the World, and yet there is a Separation suitable to the mind of God: he that will not separate from the World and false-worship, is a separate from Christ.

Now the Separation here commanded from any Persons, is not in respect of natural Affections, no spiritual care of the good of their Souls, Rom. 9, 3. nor yet in respect of duties of

Relation 1 *Cor* 7. 13. nor yet in offices of love and civil converse, 1. *Cor*. 5. 10. 1 *Thes*. 4. 12. much less in not seeking their good and prosperity, 1 *Tim*. 2. 11. or not communicating good things unto them *Gal*. 6. 10. or living profitable and peaceably with them, *Rom*. 12. 18. but in 1. Manner of walking. and conversation, *Rom*. 12. 2. *Ephesians* 4. 17, 18, 19. 2. Delightful converse and familiarity where enmity and opposition appears, *Ephes*. 5. 3, 4, 6, 7, 8, 10, 11, 3. In way of Worship and Ordinances of Fellowship, *Rev*. 18. 4. Not running out into the same compass of excess and riot with them, in any thing; for these three and the like commands and discoveries of the will of God, are most express: as in the places annexed to the rule; necess.

necessity abundantly urgent ; spiritual profit and edification, no less requiring it. Causeless separation from established Churches, walking according to the order of the Gospel, (though perhaps failing in the practice of some things of small concernment) is no small sin : but separation from the sinful practices and disorderly walkings, and false unwarranted ways of worship in any, is to fulfil the precept of not partaking in other mens sins ; to delight in the company, fellowship, society and converse of unsavory disorderly Persons, proclaims a spirit not endeared to Christ.

Let Motives hereunto be,

1. Gods command. -

2. Our own preservation from sin, and protection from punishment, that with others we be not infected and plagued.

3. Christs delight in the Purity of his Ordinances,

4. His distinguishing love to his Saints : provided, that in the practise of this Rule, abundance of Meekness, Patience, Gentleness, Wisdom; and Tenderneſſe be exerciſed : let no offence be given juſtly to any.

R U L E VI.

Frequent ſpiritual Communication, for Edification according to Gifts received.

Mal. 3. 16. *Then they that feared the Lord, ſpoke often one to another, and the Lord hearkened and heard it, and a Book of remembrance was written before him, for them that feared the Lord, and thought upon his Name.*

Job 2. 11. *Now when Job's three Friends heard of all this Evil that was come upon him, they came every one from his own place,*

for they that had made an appointment together, to come to mourn with him and to comfort him.

Ephes. 4. 39. Let no corrupt Communications proceed out of your Mouth, but that which is good to the use of edifying, that it may administer grace to the Hearers.

Col. 4. 6. Let your Speech be always with Grace, seasoned with Salt, that you may know how to answer every man.

Eph. 5. 4. Neither filthiness nor foolish talking, nor jesting, which are not convenient, but rather giving of Thanks.

I Thes. 5. 11. Wherefore comfort your selves together, and edifie one another, as also ye do.

Heb. 3. 12. Exhort one another daily whilst it is called to day, lest any of you be hardened through the deceitfulness of Sin.

Jude 20. Building up your selves in your most holy Faith,

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praying in the Holy Ghost.

Heb. 10, 24, 25. Let us consider one another, to provoke unto love and good words: Not forsaking the assembling of our selves together, as the manner of some; but exhorting one another, and so much the more, as you see the day approaching.

Acts 18. 13. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

I. Cor. 12. 9. For the manifestation of the spirit is given to every man to profit withal.

EXPLIC. VI.

THat men not solemnly called and set apart to the office of publick teaching, may yet be endued with useful gifts for edification, was before declared; the not using of such Gifts in
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an orderly way, according to the rule and custom of the Churches, is to Napkin up the talent given to trade and profit withal; that every man ought to labour that he may walk and dwell in Knowledge, in his family, none doubts; that we should also labour to do so in the Church or Family, of God, is no less apparent.

This the Scriptures annexed to the rule, declare, which, in an especial manner hold our prayer, exhortation, instruction from the Word, and consolation; now the performance of this duty of mutual edification is incumbent on the Saints.

I. Ordinarily, *Ephes. 4. 29. chap. 5. 3, 5. Heb. 3. 13.* believers in their ordinary daily converse ought to be continually making mention of the Lord; with favourable discourses tending to

Education, and not waste their Opportunities, with foolish, light, frothy speeches that are not convenient.

2. Occasionally, *Luke 24. 14. Mal. 3. 1, 6.* If any thing of weight and concernment to the Church be brought forth by Providence, a spiritual Improvement of it, by a due consideration amongst Believers, is required.

3. By assembling of more together by appointment, for prayer and instruction from the Word, *Act. 18. 23. Act. 12. 12. Job 2. 11. Ephes. 5. 19. James 5. 16. Jude 20. 1 Thes. 15. 14.* This being a special Ordinance and Appointment of God, for the increasing of Knowledge, Love, Charity, Experience, and the improving of Gifts received; every one contributing to the Building of the Tabernacle, let

then all vain communication be far away : The time is short and the days are evil ; let it suffice us, that we have neglected so many precious opportunities, of growing in the knowledge of our Lord Jesus Christ, and doing good to one another ; let the Remainder of our few and evil days be spent in living to him who died for us ; be not conformed to this World, nor the Men thereof.

RULE VIII.

Mutual to bear with each other infirmities Weakness, Tenderneſs, Failings, in Meekneſs, Patience, Pity, and with aſſiſtance.

Eph. 4. 32. *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake, hath forgiven you.*

Mat. 18. 21. *Then came Peter to*

him, and said, how oft shall my brother sin against me, and I forgive him, ver. 22. Jesus said unto him, I say not unto thee, seven times, but until seventy times seven.

Mark 11. 25 And when you stand praying, forgive, if you have ought against any, that your Father which is also in Heaven may forgive your trespasses. v. 26. And if you do not forgive, neither will your Father which is in Heaven forgive you your trespasses.

Rom. 14. 13. Let us not therefore judge one another any more but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way; see ver. 3. 4.

Rom. 15. 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves ver. 2. let every one please his neighbour, for the good of edification.

1 Cor. 13. 4. Charity suffereth long, and is kind; Charity envieth not, Charity is not so rash, it is not puffed up, ver. 5. Doth not behave it self unseemly, is not easily provoked, thinketh no evil, ver. 6. Rejoyceth not in Iniquity, but rejoyceth in the truth. v. 7. Beareth all things, believeth all things, hopeth all things, endureth all things

Gal. 6. 1. Brethren, if a man be taken in a fault, ye which are spiritual restore such an one in the spirit of meekness. v. 2. considering thy self lest thou also be tempted.

Col. 3. 12. Put on therefore (as the Elect of God, holy and beloved) bowels of Mercy, Kindness, Humbleness of Mind, Meekness, long-suffering, v. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even

as Christ forgave you, so also do ye, vers. 14. And above all these things put on Charity, which is the bond of Perfection.

EXPLIC. VII.

IT is the glory of God to cover a matter, *Prov. 25. 2.* free Pardon is the substance of the Gospel; the work of God in Perfection, *Esa. 55.* proposed to us for imitation, *Matth. 18. 26, 27, 28.* Whilst we are cloathed with flesh we do all things imperfectly; freedom from Failings is a fruit of glory: we see here darkly as in a Glass; know but in part, in many things we offend all: who knoweth how often? mutual failings to be born with, offences to be pardoned, weakness to be supported, may mind us in these Pence, of the Talents forgiven us: Let him

that is without fault throw Stones at others : Some Men rejoyce in others Failings : they are malicious, and fail more in that sinful Joy than there Brethren in that which they rejoyce at. Some are an ry at Weaknesses and Infirmities. They are Proud and conceited ; not considering that they themselves are also in the flesh. Some delight to dwell always upon a Frailty ; they deserve to find no Charity in the like kind ; For Injuries who almost can bear until seven times : *Peter* thought it much. Some more study Revenge than Pardon : some Pretend to forgive, but yet every slight Offence makes a continued alienation of Affections and separation of Converse : Some will carry a smooth face over a rough Heart. Christ is in none of these ways ; they have

no favour of the Gospel ; meekness, patience, forbearance, and forgiveness, hiding - covering, removing the offences, are the foot-steps of Christ ; seest thou thy Brother fail, pity him ; doth he continue in it, earnestly pray for him, admonish him ? cannot another sin but you must sin too ? If you be angry, vexed, rejoyced, alienated from, you are partner with him in evil instead of helping him. Suppose thy God should be angry every time thou givest cause, and strike every time thou provokest him : When thy brother offendeth thee, do but stay thy heart, until thou takest a faithful view of the patience, and forbearance of God toward thee ; and then consider his command to thee, to go and do likewise : Let then all tenderness of affection, and

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bowels of compassion towards one another, be put on amongst us, as becometh Saints. Let pity, not envy, mercy, not malice; patience, not passion; Christ not flesh; Grace, not nature; pardon, not spite or revenge, be our guides and companions in our conversations.

Motives hereunto are.

1. Gods infinite Mercy, Patience, Forbearance, Long-suffering, and free grace towards us, sparing, pardoning, pitying bearing with us, innumerable, daily, hourly failings and provocations; especially all this being proposed for our imitation, in our measure *Matth. 18. 28.*
24.

2. The goodness, unwearied and unchangeable love of the Lord Jesus Christ, putting in every day for us; not ceasing to pleade in our behalf, notwithstanding

standing our continual backsliding. I *John* 2. 1, 2.

3. The Experience which our own Hearts have of the need wherein we stand of others Patience, Forbearance, and Pardon, *Eccles.* 7. 20, 22.

4. The strictness of the Command with the Threatnings attending its non-performance.

5. The great glory of the Gospel, which is in the walking of the Brethren with a right-foot, as to this Rule.

RULE VIII.

Tender and affectionate Participation with one another, in their several States and Conditions, bearing each others Burthens.

Gal. 6. 2. Bear ye one anothers Burthens, and so fulfil ye the Law of Christ.

Heb.

Heb. 13. 3. Remember them that are in Bonds, as bound with them, and them that are in Adversity, as being your selves also in Body.

1 Cor. 12. 25. That there should be no schism in the Body, but that the Members should have the same care for one another. ver. 26. And whether one Member suffer all the Members suffer with it, or one member be honoured, all the members rejoyce with it.

2 Cor. 11. 29. Who is weak, and I am not weak? who is offended, and I burn not?

James 1. 21. Pure Religion and undefiled before God and the Father, is this; to visit the Fatherless and Widows in their Affliction, &c.

Matt. 15. 35. I was an hungred, and ye gave me Meat: I was a thirst, and ye gave me drink, I was a Stranger, and ye took me in; Naked

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Naked and ye cloathed me; I was sick, and ye visited me; I was in Prison and ye came unto me. vers. 40. For in as much as you did it to one of the least of these my Brethren, ye have done it unto me.

2 Tim. i. 16. The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my Chain. vers. 17. But when he was in Rome, he sought me out very diligently, and found me.

Acts 20. 35. I have shewed you all things, how that so labouring ye ought to support the weak, &c.

EXPLIC. VIII.

THe former Rule concerned the carriage and frame of spirits towards our Brethren in their failings. This is in their miseries and afflictions. In this also, conformity to Christ is

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required, who in all the afflictions of his People is afflicted, *Esa. 63. 9.* and persecuted in their distresses, *Acts 9. 4.* Could we bring up our spiritual union, to hold any proportion with the mutual union of many members in one body, to which it is frequently compared; this duty would be excellently performed: no man ever yet hated his own flesh; if one member be in pain, the rest have little comfort or ease, it is a rotten member which is not affected with the anguish of its companions; they are marked particularly for destruction, who in the midst of plentiful enjoyments, forget the miseries of their Brethren. *Amos 6. 6.* if we will not feel the weight of our Brethrens Afflictions, Burdens, and Sorrow, it is a righteous thing that our own should be doubled; the desolations

tions of the Church makes *Nebemiah* grow pale in the Court of a great King. *Neb. i. 10.* they who are not concerned in the Troubles, Sorrows, Visitations, Wants, Poverties, Persecutions of the Saints, not so far as to pity their Woundings, to feel their Stroaks, to refresh their Spirits, help bear their Burthens upon their own Shoulders, can never assure themselves, that they are united to the head of those Saints: Now to aright performance of this Duty, and in the discharge of it, are required:

1. A due Valuation, strong Desire, and high esteem of the Churches Prosperity in every member of it, *122. 6.*

2. Bowels of Compassion, as a fruit of love, to be sensible of, and intimately moved for the several burthens of the Saints, *Col. 3. 19.*

3. Cou

3. Courage and Boldness, to own them without shame in all Conditions, *2 Tim. I 16, 17.*

4. Personal Visitations in Sickneses, Troubles and Restraints, to advise, comfort, and refresh them. *Matth, 25. 36.*

5. Suitable Supportment by administration of spiritual or temporal Assistances, to the condition wherein they are. The Motives are the same as to the former Rule.

RULE IX.

Free Contribution, and communication of temporal things, to them that are poor indeed, suitable to their Necessities, Wants, and Afflictions.

2 John 3. 17. *Whoso hath the World, Goods, and seeth his Brother have need, and shutteth up his bowels of Compassion from him,*
— *how*

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how dwelleth the love of God in him. vers. 18. My little Children, let us not love in Word, neither in Tongue but in Deed, and in Truth.

1 Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.

2 Cor. 9. 5, 6. Let your Gift be ready as a matter of Bounty, not Covetousness; he that soweth sparingly, shall reap sparingly. v. 7. Every man, according as he purposeth in his Heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver; so the whole 8. and 9. chap. of this Epistle

Rom. 12. 3. Distributing to the necessity of the Saints, given to Hospitality.

Gal. 6.

Gal. 6. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1 Tim. 6. 17. Charge them that be rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy, vers. 18. That they do good, that they be rich in good works ready to distribute, willing to communicate, vers. 19. Laying up in store for themselves a good foundation against the time to come.

Heb. 13. 16. To do good, and to communicate forget not, for with such sacrifices God is well pleased.

Levit. 25. 35. And if thy Brother be waxen poor, or fallen into decay with thee, then thou shalt receive him.

Mat. 65. 35. Come ye blessed of my Father, inherit the Kingdom prepared for you, from the
E foun-

foundation of the world vers. 35. For I was an hungred, and ye gave me meat, thirsty and ye gave me drink; I was a stranger, and ye took me in, vers. 36. Naked and ye cloathed me: I was sick and ye visited me: I was in Prison and ye came unto me. Vers. 40. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

EXPLIC. IX

THE having of poor always amongst us, and of us, according to our Saviours prediction, *Mat. 26. 11.* and the promise of God, *Deut. 15. 11.* serves for the trial of themselves and others, of their own content; with Christ alone, with submission to the all-disposing Sovereignty of God, of others, how freely they can part for Christ's sake, with those things wherewith their hand

hand is filled when God gave *Manna*, for food unto his people, every one had an equal share, *Exod* 16. 18. and he that gathered much had nothing over and he that gathered little had no lack, *2 Cor* 13. 5. This distribution in equality, was again for the necessity of the Church, reduced into practice in the days of the Apostles, *Acts* 14. 35. Of the total sum of the possessions of believers, distribution was made to every man according to his need.

That every man, by the ordinance and appointment of God, hath a peculiar right to the use and disposal of the earthly things, wherewith he is in particular intrusted, is unquestionable: The very precept for free distribution, and communication are enough to prove it; but that these things are altogether given to men for themselves

and to their own use, is denied; Friends are to be made of *Mammon*. Christ needs in some, what he bestowes on others; if he hath given thee thine own, and thy brothers portion also to keep, wilt thou be false to thy trust, and defraud thy Brother? Christ being rich became poor for our sakes; if he make us rich it is that we may fear the poor for his sake, neither doth this duty lie only (though chiefly) on those who are greatly increased; those who have nothing but their labour should spare out of that for those who cannot work, *Eph. 4.28*. The two Mites are required as well as accepted. Now the relief of the poor Brethren in the Church, hath a two-fold Rule.

First, Their necessity.

Secondly, Others abilities.

Unto these two must assistance be proportioned; provided that

those

those which are poor walk suitable to their condition, *2 Thes.* 3. 10. 11. And as we ought to relieve men in their poverty, so we ought, by all lawful means, to prevent their being poor, to keep a man from falling, is an equal mercy to the helping of him up when he is down.

Motives to this duty are,

1. The love of God unto us.
1 John 3. 14.

2. The glory of the Gospel, exceeding exalted thereby,
Titus 3. 8, 15. *Mat.* 5. 6.

3. The union whereunto we are brought in Christ, with the common inheritance promised to us all.

4. The testimony of the Lord Jesus, witnessing what is done in this kind, to be done unto himself, *Mat.* 25. 35, 36, 37.

5. The promise annexed to it. *Eccles.* 11. 1. *Prov.* 19. 17.

Dent. 15. 10. Mat 10. 4, 2.

The way whereby it is to be done is by appointing some, *Acts 6.* to take what is voluntarily distributed by the brethren, according as God hath blessed them; on the first day of the week, *1 Cor. 16. 1.* and to distribute to the necessity of the Saints according to the advice of the Church; besides private distributions wherein we ought to abound *Mat. 6. 3. Heb. 13. 16.*

RULE X.

TO mark diligently, and avoid carefully, all causes and causers of Divisions; especially to shun Seducers, false Teachers, & Broachers of Heresies and Errors, contrary to the form of wholesome words.

Rom. 16. 17, 18. Now I beseech you brethren, mark them which cause divisions and offences, contrary

trary to the doctrine which ye have learned and avoid them: For they, that are such, serve not our Lord Jesus, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

Matth. 24. 4. Jesus said unto them, Take heed that no man deceive you: vers. 5. For many shall come in my Name, saying, I am Christ, and shall deceive many. vers. 23. Then if any man shall say unto you; Lo, here is Christ, or there, believe it not. vers. 24. For there shall arise false Christs, and false Prophets, and shall shew great signes and wonders: insomuch that (if it were possible) they shall deceive the very Elect. vers 25. Behold I have told you before.

I Tim 6. 3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to God-

liness : vers. 4. He is proud, knowing nothing, but doting about questions, end strifes of words, whereof cometh envy strife railings, evil surmisings, vers. 5. Perverse disputings of men of corrupt minds, and destitute of the truth : From such withdraw thy self.

2. Tim. 2. 16. But shun prophane and vain babblings, for they will increase to more ungodliness. vers. 17. and their word will eat, as doth a canker.

Titus 3, 9. But avoid foolish questions and genealogies, and contentions and strivings, about the Law, for they are unprofitable and vain. vers. 10. A man that is an Heretick, after the first and second admonition, reject: vers. 11. Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

1 John 2. 18. Little children

it is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time. vers. 19. They went out from us but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.

I John 4. 1. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false Prophets are gone out into the world.

2. John 10. If there be any that come unto you, and bring not this doctrine, receive him not into your houses, neither bid him God-speed: vers. 11. For he that biddeth him God speed, is partaker of his evil deeds.

Acts 29. 29. For I know this
E 5 that.

that after my departing, shall
grievous Wolves enter in among
you, not sparing the flock, vers: 30.
Also of your own selves, shall men
arise, speaking perverse things, to
draw away Disciples after them:
vers. 31. Therefore watch.

Rev. 2. 14. I have a few things
against thee, because thou hast
there, them that hold the doctrine
of Balaam vers. 15. So hast thou
also them, that hold the doctrine
of the Nicolaitans, which things I
hate, vers. 16. Repent, or else I
shal come to thee quickly, and will
fight against thee with a Sword
of my mouth.

EXPLIC. X.

THe former part of this title
was something spoken to
rule 4th. if the preservation
of unity ought to be our
time, then certainly then causes
and

and Cauſers of Diſiſion, ought to be avoided; *From ſuch turn away.* There is a generation of men, whoſe tongues ſeem to be acted by the Devil; James calls it, *Set on fire of hell*; Chap. 3. 6. As though they were the meer off ſpring of ſerpents, they delight in nothing but in the fire of contention; diſputing, quarrelling backbiting, endless ſtrivings are that they live upon. *Note ſuch men and avoid them*: Generally they are men of private intereſt, fleſhly ends high conceits and proud ſpirits; *from ſuch turn away*: For the latter part of the rule in particular concerning Seducers, That a judgement of diſcerning by the ſpirit reſts in the Church, and the ſeveral Members thereof, is apparent, *1 Job. 2. 27. 1 Cor. 2. 15. Iſa. 8. 28.* To the exerciſe of this duty they are commanded, *Jo. 5.*

I. I Cor. 10. 5. So its com-
mended, *Acts* 17. 11. And here-
unto are they encouraged, *Phi.* 1.
9. 10. *Heb.* 5. 14. If the blind lead
the blind, both will fall into the
ditch: That gold may be suspect-
ed, which would not be tried.
Christians must chuse the good,
and refuse the evil. If their
Teachers could excuse them, if
they lead them aside, they might
well require blind submission
from them. Now that the Bre-
thren may exercise this duty
aright, and perform obedience
to this Rule, it is required;

I. That they get there senses
exercised in the word, to dis-
cern good and evil, *Heb.* 5. 14. E-
specially, that they get from the
Scripture a form of wholesome
words, *2 Tim.* 1. 13. of the
main truths of the Gospel, and
fundamental Articles of Religi-
on; So that upon the first appre-
hension

hension of the contrary, they may turn away from him that brings it, and not bid them God speed, 2. *Epist. John* vers. 10.

2. That they attend and hearken to nothing, but what comes to them in the way of God: Some men, yea very many in our days, have such itching ears after novelty, that they run greedily after every one *that lies in wait to deceive, with cunning enticing words* to make out some new pretended revelations; and this from a pretended liberty, yea, *duty* of trying all things, little considering that God will have his own work done, only in his own way: How they come it matters not, so they may be heard, most of the Seducers and false Prophets of our days, are men apparently out of Gods way, leaving there own callings to wander without a call, ordinary

nary or extraordinary, without providence or promise; For a man to put himself, voluntarily, uncalled, upon the hearing of them, is to tempt God, with whom it is just and righteous to deliver them up to the efficacie of error, that they may believe the lies they hear. Attend only then to, and try only that which comes in the way of God, to others bid not God speed.

3. to be always ready furnished, with, and to bear in mind the Characters, which the Holy Ghost hath given us in the word, of Seducers; which are indeed the very same, whereby poor unstable souls are Seduced by them; As first, that they should come in sheeps cloathings, goodly pretences of innocency and holiness. Secondly, with good words and fair speeches, *Rom. 16, 17, 18.* Smooth

as butter and oil. Thirdly answering mens Lusts in their Doctrin, *2 Tim. 4. 3.* bringing Doctrines suitable to some beloved lusts of men, especially a broad and easie way of salvation. Fourthly pretences of glorious discoveries and revelations, *Mat. 24. 24. 2 Thes. 2. 2.*

4 Utterly reject and separate from such as have had means of conviction and admonition, *Tit. 3. 10*

5. Not to receive any without testimony from some of the brethren of known integrity in the Churches; such is the misery of our days, that men will run to hear those, that they know not from whence they come, nor what they are; the laudable practise of the first Churches, to give testimonials to them that were to pass from one place to another, *1 Cor. 16. 3.*
and

and not to receive any without them, *Acts* 9. 26. is quite laid aside.

6. To walk orderly, not attending to the Doctrine of any not known to, and approved by the Churches.

7. To remove far away all delight in novelties, disputes, janglings, contentions about words not tending to godliness, which usually are beginnings of fearful apostacies, *1st* 3. 9. *2 Tim.* 4. 3. *1 Tim.* 2. 3, 4, 5.

R U L E X I.

CHeerfully to undergo the lot and portion of the whole Church in prosperity and affliction and not draw back upon any occasion whatever.

Matth. 13. 20. *But he that receiveth the seed into stony places*
the

the same is he that beareth the Word, and anon with joy receiveth it, vers. 21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Heb. 10. 23. Let us hold fast the profession of our faith without wavering, for he is faithful that promiseth. vers. 21. And let us consider one another, to provoke unto love and to good works, vers. 25: Not forsaking the Assembling our selves together, as the manner of some is, but exhorting one another, and so much the more, as you see the day approaching, vers. 32. But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of affliction. vers. 33. Partly while ye were made a gazing stock both by

by reproaches and afflictions and partly whilst ye became companions of them that were so used, vers. 34. For ye had compassion of me in my bonds, and took joyfully the spoiling of our goods; knowing in your selves, that ye have in Heaven an enduring substance: vers. 35. Cast not away therefore your confidence, which hath great recompence of reward vers. 36. For ye have need of patience, that after ye have done the will of God, ye might receive the promises. vers. 37. For yet a little while, and he that shall come will come; and will not tarry. vers. 38. Now the just shall live by faith, but if any man draw back, my soule shall have no pleasure in him. ver. 39. But we are not one of them which draw back to perdition, but of them that believe to the saving of the soule.

2 Tim. 4. 10. For Demas
had forsaken me, having loved
this present world. vers. 16. At
my first answer, no man stood
with me but all men forsake me;
I pray God that it be not laid un-
to their charge.

EXPLIC. XI.

BACK-sliding from the pra-
ctise of any way of Christ,
or use of and ordinances, taken
up upon conviction of his insti-
tution, is no small degree in
Apostacy from Christ himself.

Apostacy, in what degree
soever, is attended with all
that aggravation which a re-
nuntiation of a tasted sweet-
ness and goodness from God
for transitory things, can lay up-
on it; seldom it is that back-
sliders are without pretences.
Commonly of what they for-
sake, in respect of what they
pretend

pretend to retain, they say, as Lot of Zoar, is it not a little one? But yet we see, (without exception) that such things universally tend to no more ungodliness: Every unrecovered step backward, from any way of Christ, maketh a discovery of falseness. in the heart, what ever former pretences have been.

They who, for Motives of and sort from things that are seen, which are but temporal, will seek for, or embrace being presented, colours or pretences for declining from any Gospel-duty, will not want them for the residue, if they should be tempted thereunto.

The beginnings of great evils are to be resisted. That the neglect of the duty whereof we treat, which is always accompanied with contempt of the communion

munion of Saints, hath been a main cause of the great dishonour and confusion wherunto most Churches in the world are fallen, was in part touched before. It being a righteous thing with God, to suffer the sons of men to wax vain in their imaginations; in whom, neither the love of Christ, nor terror of the Lord, can prevail against the fear of men.

Let this then with the danger, and abomination of backsliding, make such an impression on the hearts of the Saints, *that, with full purpose of heart, they might cleave unto the Lord, follow hard after him, in all his ordinances; that if persecution arise, they may cheerfully follow the Lamb whithersoever he goes, and by there close adhering one to another, receive such mutual assistance and supportment, as*
that

that their joyn prayers may prevail with the goodness of God and their joynt sufferings overcome the wickedness of men.

Now to a close adhering to the Church wherin we walk in fellowship, in all condition whatsoever, without dismissal on attain'd upon just and equitable grounds, for the imbracing of communion in some other Churches.

Motives are ;

First the eminency and excellency of the Ordinances enjoyed.

Secondly, The danger of back-sliding, and evidence of unsoundness in every degree thereof.

Thirdly, The scandal, confusion, and disorder of the Churches, by neglect thereof.

RULE

in remembrance. 95

RULE XII.

IN Church affairs to make no difference of persons, but to condescend to the meanest persons and services, for the use of the brethren.

James 2. 1. *My Brethren have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.* vers. 2. *For if there come one unto your assemblies, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ;* vers. 3. *And ye have respect to him that weareth the gay clothing and say unto him, sit thou here in a good place , And say to the poor man, stand thou here, or sit here under my footstool : vers. 4. Are ye not then partial in your selves, and are become Judges of evil thoughts ? vers. 5. Hearken my be.*

beloved Brethren; Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him? vers. 6. But ye have despised the poor, &c

Matth. 20. 26. But it shall not be so amongst you, but whosoever will be great amongst you, let him be your Minister. vers. 27. And whosoever will be cheif among you let him be your servant.

Rom. 12. 16. Be of the same mind one towards another; mind not high things but condescend to men of low estate; be not wise in your own conceits.

John 13. 12. So after he had washed there feet, and had taken his garment, and was set down again, he said unto them, Know ye what I have done to you? vers. 13. Ye call me Master and Lord, and ye say well; for so I am. vers. 14. If I then your Lord and Master have

have washed your feet, ye should
also to wash one another's feet.
vers. 15. For I have given you an
example, that ye should do even
as I have done. vers. 16. Verily,
verily, I say unto you, The servant
is not greater than his Lord; nei-
ther he that is sent, greater than
him that sent him.

EXPLIC. XII.

WHere the Lord hath not
distinguished, neither
ought we, in Jesus Christ, there
is neither rich nor poor, high,
nor low: but a new creature,
generally, God hath chosen the
poor of this world to confound
the mighty.

Experience shews us, that
not many great, not many wise,
not many mighty after the flesh
are partakers of the heavenly
calling; not that the Gospel of
Christ

Christ doth any way oppose, or take away those many differences and distinctions among the sons of men, caused by power, authority, relation, enjoyment of earthly blessings, gifts, age, or any other eminency whatsoever, according to the institution and appointment of God, with all that respect, reverence, duty, obedience, and subjection, due unto persons in those distinctions; much less, pull up the ancient bounds of propriety, and interest in earthly things; but only declares, that in things purely spiritual, these outward things, which, for the most part, happen alike unto all, are of no value or esteem: Men in the Church are considered as Saints, and not as great or rich; all are equal, all are naked before God.

Free-grace is the only distinguisher

tinguisher, all being *Brethren* in the same Family, *Servants* of the same Master; employed about the same *work*; acted by the same precious *Faith*, enjoying the same purchased *Privileges*, expecting the same recompence of *reward* and eternal abode: Whence should any difference arise? Let then the *Greatest* account it their *greatest* honour to perform the *meanest* necessary service to the meanest of the *Saints*; a community in all spiritual advantages, should give equality in spiritual affairs; Not he that is richest, not he that is poorest, but he that is humblest, is accepted before the Lord.

Motives hereunto, are.

1. Christ's example.
2. Scripture-precepts.
3. Gods not accepting persons.

100 *Rules of walking*

4. Joynt participation of the same common Faith, Hope, &c.

5. The unprofitableness of all causes of outward differences in things of God.

RULE XIII.

IF any be in distress, Persecution or affliction, the whole Church is to be humbled, and to be earnest in prayer in their behalf.

Acts 12. 5. Peter therefore was kept in prison, but prayers were made without ceasing unto God for him. vers. 7. And behold, the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly; and his chains fell off from his hands vers, 12. And when

when he had considered the thing, he came to the house of Mary the Mother of John, whose surname was Mark, where many were gathered together praying.

Rom. 12, 15. Rejoyce with them that do rejoyce, and weep with them that weep.

1 Cor. 12 26. And whether one member suffer, all the Members suffer with it, or one Member be honoured, all the Members rejoyce with it. vers. 27. Now we are the Body of Christ, and Members in particular.

2. Thes. 3. 2. Pray for us, Brethren, that we may be delivered from unreasonable and wicked men.

EXPLIC. XII.

THis duty being in general made out from, and included in other former rules, we

shall need to speak the less unto it: especially, seeing that upon consideration and supposition of our fellow Member-ship, it is no more than very Nature requi-
reth and calleth for. God delighteth, as in the thankful praises so in the fervent prayers of his Churches; Therefore he variously calleth them by several dispensations to the performance of these duties: Now this oftentimes, to spare the whole Church, he doth by the afflictions of some one or other of the Members thereof; Knowing that, that near relation, which by his institution, and Spirit is between them, will make the distress common, and their prayers closely combined. Spiritual union is more noble and excellent then natural; And yet in this it were monstrous, that either any Member in particular
or

or the whole in general, should not both suffer with, and care for the distress of every part and Member. That Member is rotten and to be cut off, for fear of infecting the Body, which feels not the pains of its associates : If, then any Member of the Church, do lie under the immediate afflicting hand of God, or the persecuting rage of man, it is the duty of every fellow-Member, and of the Church in general, to be sensible of, and account themselves so sharers therein as to be instant with God by earnest supplication and helpful to them by suitable assistance that their spiritual concernment in that affliction, may be apparent ; and that because, First, the will of God is thereby fulfilled. Secondly, The glory of the Gospel is thereby exalted Thirdly preservation and

deliverance to the whole Church procured. Fourthly, conformity with Christs sufferings in his Saints attained. Fifthly an inestimable benefit of Church-fellowship enjoyed &c.

RULE XIV.

Vigilant watchfulness over each others conversation, attended with mutual admonition, in case of disorderly walking; with rendering an account to the Church, if the party offending, be not prevailed with.

Matth. 18. 15. If thy Brother shall trespass against thee, go and tell him his fault, between thee and him alone: if he shall hear thee, thou hast gained thy Brother: vers. 16. But if he will not hear, then take with thee one or two more, that in the mouth of two or three

three witnesses, every word may be established, vers. 17. and if he shall neglect to hear them, tell it unto the Church.

I Thes. 5. 14. Now we exhort you, brethren, warn them who are unruly.

Heb. 3. 12. Take heed brethren, lest there be in any of you an evil heart of unbelief. in departing from the living God. vers. 13. But exhort one another daily. Whilst it is called to day; lest any of you be hardened through the deceitfulness of sin.

Heb. 10. 24. And let us consider one another, to provoke unto love, and to good works, exhorting one another, and so much the more, because you see the day approaching.

Heb. 12. 13. Make strait paths for your feet, lest that which is lame be turned out of the way, but rather let it be healed. vers. 15.

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Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled: vers. 17. Lest there be any fornicator, or prophane person among you, like Esau, who for one morsel of bread sold his birth-right

Levit. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thes. 3. 15. Yet account him not as an enemy, but admonish him as a brother.

Rom. 15. 14. And I my self also am perswaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

James 5. 19. Brethren, if any of you do err from the faith, and one convert him, let him know, that he which converteth a sinner from

from the error of this way, shall save a soul from death, and shall hide a multitude of sins.

Prov. 29. 1. He that being often reproveth stiffeneth his neck, shall suddenly be destroyed, and that without remedy.

EXPLICIT XIV.

THere is a threefold duty included in this rule, the main whereof, and here chiefly intended, is that of Admonition; wherunto the first is previous and conducing, the latter, in some cases consequent, and attending Christians conversation; whether you consider the glory of God, and the Gospel, wherein concerned; or the bonds of relation, with those mutual endearments wherein they stand engaged; and obligations

tions that are upon them for the general good, and spiritual edification one of another, This duty is of eminent necessity and usefulness. Not that we should curiously pry into one another's failing; much less maliciously search into doubtful unknown things; for the trouble, or disparagement of our Brethren; both which are contrary to that love, which thinketh not evil, but covereth a multitude of faults; but only out of a sense of the glory of God, the honour of the Gospel, and care of each others souls; we are to observe their walking, that what is exemplary therein may be followed; what faileth may be detected; what is amiss may be reformed, that in all things God may be glorified, and Christ exalted.

Now admonition is two-fold

1. Authoritative, by the way of power ; 2. Fraternal, by the way of love. The 1. again is two-fold ; 1. Doctrinal by the way of teaching. 2. Disciplinary, which belongeth to the whole Church ; of these we do not treat. The latter is also two-fold ; *Hortatory*, to encourage unto good ; and *Monitory*, to reprove that which is amiss : It is this last which is peculiarly aimed at, and intended in the rule. This then we assert, as the duty of every Church-member towards them with whom he walks in fellowship ; to admonish any from the Word whom they perceive not walking in any thing with a right foot, as becometh the Gospel, thereby to recover his soul to the right way, that much caution and wisdom, tenderness and moderation is required in the persons performing

ing this duty ; for want where-
of it often degenerates from
a peaceable remedy of evil into
fuel, for strife and debate is
granted. Let them then, who
are called to Perform this duty,
diligently consider these things;

1. That in the whole action he
transgress not that rule of cha-
rity which we have, *1 Cor. 13. 7.*
Gal. 6. 2. Let him have peace
at home, by an assurance of
constant labouring to cast out
all beams and mores from his
own eye, *Mat. 7. 5.* 3. Let him
so perform it, that it may evi-
dently appear that he hath no
other aim, but the glory of God,
and the good of his brother re-
proved ; all envy and rejoycing
in evil being far away. 4. Let
him be sure to draw his admoni-
tions from the Word, that the
authority of God may appear
therein, and without a Word
let

let him not presume to speak.
6. Let all circumstances attending, time, place, persons, and the like, be duely weighed, that all provocation in the least manner, may be fully avoided. 6. Let it be considered as an ordinance whereunto Christ hath an especial regard, 7. Let him carefully distinguish between personall injuries unto himself, whose mention must have far more of forgiveness, than reproof, and other offences tending to publick scandal. Lastly, Let self-examination concerning the same or the like miscarriage, always accompany the brotherly admonition.

These and the like things being duly weighed, let every brother with Christian courage, admonish from the Word, every one whom he judgeth to walk disorderly in any particular whatsoever;

ever; not to suffer sin upon him, being ready to receive content and satisfaction, upon just defence, or promised amendment: and without this, in case of just offence, a man cannot be freed from the guilt of other mens sins: Let also the person admonished, with all Christian patience, accept of the admonitions, without any more regret of spirit, than he would have against him who should break the weapon wherewith he was in danger to be slain: Considering,

1. The authority of him, who hath appointed it,

2. The priviledge and mercy he enjoyeth by such a spiritual prevention of such a danger, or out of such an evil, which perhaps himself did not discern.

3. The dreadful judgements which are every where threatened to dispisers of reproofs.

Prov. 29. 1. and so thankfully accept just admonition from the meanest in the Congregation.

For the last, or repairing unto the Church in case of not prevailing by private admonition; our Saviour hath so plainly laid down both manner and end of proceeding in *Mat. 18.* that it needeth no explanation; only I shall observe, that by Church there. *ver. 17.* cannot be understood the Elders of the Church alone but rather the whole congregation; for if the offended brother should take with him two or three of the Elders unto the offender (as he may) then were they the Church, and the Church should be told of the offence before the reproof hath been managed by two or three, which is contrary to the rule.

RULE XV.

EXemplary walking in all beliness, and godliness of conversation, to the glory of the Gospel, edification of the Church, and conviction of them which are without.

Psal. 24. 3. Who shall ascend into the hill of the Lord, or who shall stand in his holy place; He that hath clean hands; and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully

Matth. 5, 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven ver. 20. For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of heaven.

Mat. 21. 19. And when he saw a fig-

a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, let no fruit grow on thee hence forward for ever, &c.

2 Cor. 7, 1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

2 Tim. 2. 19 And let every one that nameth the name of Christ, depart from iniquity. Tit. 2. 11, 12. For the grace of God that bringeth salvation, hath appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world ver. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous to good works. Eph. 4. 21, 22, 23. If so be that ye have heard him, and have been taught by

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by him, as the truth is in Jesus, That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind. 1 Pet. 3. 1, 2. Likewise, ye wives, be in subjection to your own husbands, that if any obey not the Word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Heb. 12. 14. Follow peace with all men, and holiness, without which no man shall see the Lord. Ephes. 5, 15, 19. See then that you walk circumspectly, not as fools, but as wise; Redeeming the time, because the days are evil. 2 Sam. 12. 14, Howbeit because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also, that is born unto thee, shall surely die.

EXPLIC. XV.

HOliness becometh the house of the Lord for ever, without it none shall see God: Christ died to wash his Church, to present it before his father without spot or blemish, to purchase unto himself a peculiar people, zealous of good works. It is the Kingdom of God within us, and by which it appeareth unto all that we are the Children of the Kingdom. Let this then be the great discriminating Character of the Church, from the World, that they are a holy, humble, self-denying people: Our master is holy, his Doctrine and Worship holy, Let us strive that our hearts may also be holy.

This is our wisdom towards them that are without, whereby they may be guided, or convinced,

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ced ; this is the means whereby we builded up on another must effectually. Examples are a sharper way of instruction then precepts ; loose walking causing the Name of God to be blasphemed, the little ones of Christ to be offended, & his enemies to rejoice, is attended with most dreadful woes. Oh, that all who are called to an holy profession, and do enjoy holy Ordinances, did shine also in the holiness of conversation, that those who accuse them as evil doers, might have their mouths stop and their hearts filled with shame to the glory of the Gospel. To this general head belongeth wise walking in all patience, meekness, and long-suffering towards those that are without, until they evidently appear to be fighters against God ; when they are to be prayed for. Hither also might

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be referred the patience of the Saints in all tribulation, sufferings, and persecutions for the Nature of Christ.

Motives for the exercise of universal holiness in acts internal and external, private and publick, personal, and of all relations, are.

1. The utter insufficiency of the most precious Ordinances, for any communion with God, without it.

2. The miserable issue of deceived souls, with there barren empty fruitless Faith.

3. The glory of the Gospel, when the power thereof hath an evident impression on the hearts, thoughts, words, actions, and lives of professors.

4. Scandal of the Gospel, the advantage of its adversaries, the shame of the Church and fierce wrath of God, following the unsuitab^l

suitable walking of the professors.

5. The sweet reward which the practise of holiness bringeth along with it even in this life; and that eternal weight of glory wherunto it leadeth hereafter; unto which the holy son of God brings us all, through the sprinkling of his most holy blood.

And these are some of those Rules, whose practice is required from the Persons, and adorneth the profession of those who have obtained this grace, to walk together in fellowship, according to the Rule of the Gospel; Towards others also ought they, with several limitations, and in the full latitude towards the brethren of the congregations in communion with them to be observed.

FINIS

